

NAME: Miyake, Kiyo DATE OF BIRTH: 1898 PLACE OF BIRTH: Hokkaido
Age: 77 Sex: F Marital Status: W Education: College

PRE-WAR:

Date of arrival in U.S.: 1920 Age: 22 M.S. M Port of entry: San Fran.
Occupation/s: 1. Farmer 2. Housewife 3. _____
Place of residence: 1. Imperial Valley 2. Livingston (Yamato Colony), Ca.
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:

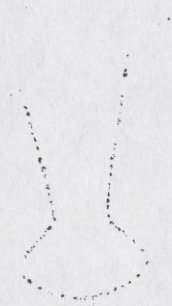
Name of assembly center: Merced
Name of relocation center: Amache, Colorado
Dispensation of property: Leased to neighbors Names of bank/s: _____
Jobs held in camp: 1. Social worker for Welfare Department (counselling)
Jobs held outside of camp: _____
Left camp to go to: Livingston, California (Yamato Colony)

POST-WAR:

Date returned to West Coast: 1946
Address/es: 1. Livingston (Yamato Colony), Ca. 2. _____
3. _____
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 7/30/75 Place: Livingston, Ca.

Translator: H. Takarabe



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DATE OF BIRTH: 1898

PLACE OF BIRTH: Hokkaido

YEAR OF ENTRY INTO THE USA: 1920, 22 years old

MAJOR OCCUPATION: Housewife, Farmer

CAMP: Amachi, Colorado

DATE OF INTERVIEW: July 30, 75

PLACE OF INTERVIEW: Livingston, California (Yamato Colony)

INTERVIEWER: Heihachiro Takarabe

TRANSLATOR: Heihachiro Takarabe

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Q: Mrs. Miyake, we are collecting Issei stories because Sansei do not know anything about Issei. We will translate these stories so that they can read about them. You see, they need to know a bout Issei in order for them to understand themselves. I would like to ask you many questions in clonological order, so please answer me as much as you can remember.

Please state your name first.

A: My name is Miyake, Kiyo.

Q: Where were you born?

A: Hokkaido.

Q: That is very interesting. I have not met any one who came from Hokkaido. Do you know anyone"

A: No. I don't know any, except Rev. Goto who came from Sapporo. I came from Senin, Hokkaido. My father was an organizing minister there.

Q: Where were you born?

A: In 1898. So I will be 77 years old this year.

Q: What kind of person were your father? Was he very strict?

A: My father was a very quiet person. He did not talk too much. He loved young people, though. So when he was

ministering in Yamada or Kisarazu, many young people became ministers. It's not that he take all the credit for it, but that this was the fact, even though he was not a famous preacher.

My mother was the first graduate of .Kyoritsu women's High School. She was born on the 1st year of Meiji. It's an ancient story! Because I have been in this country over 60 years.

Q: Did your father stay in Hokkaido for a long time?

A: No. He wanted to creat a Christian model farm in Hokkaido. You know Mr. Takechi who is the partner of Mr. Ishimaru at Stockton. His relative donated a large sum of money for this project. So he was able to buy a piece of land in Hokkaido and invited newly converted people to the land. So the farm looked like a puritan farm. It was by Ishikawa River. My mother was teaching English for the young people. During the winter when they could not do too much outside, they invited lecturers to come and held various classes.

However, the benefactor died and he could not continue the farm because of the lack of fund. My father was a disciple of Rev. Uyemura, Masahisa, so Rev. Uyemura asked my father to work in Kisarazu. So he lived in Kisaraze. Then he went to Yamada. When he went to Yamada, there was no church there. However, within

two years he was able to build a church.

There were 2 missionaries there, Mrs. Helport and Miss. Riker who operated kindergarten. His ministry was very successful and soon membership became over 100. It was a very difficult place to evangelize. However, strange thing a but it was that they produced many young ministers. Do you know Miss Kawaye, Michiko? who was the secretary of YWCA in Japan? My father became a good friend with her. I was attending Osaka Jogakuin (Osaka Womens' College) at that time. It was called Wilmina Jogakuin at that time. As you know, there were 3 Jogakuin (Women's College) in Osaka; Ferus, Riker and Wilmina. My father became ill, so he took a leave of absence at that time.

Q: Do you remember things you learned from your parents?

A: Yes, I do. My father was a very quiet person, so he never said, "Do this! or Do that!" It has nothing to do with good or bad. However, he must think I was a little hasty person. As I was leaving for the school, he said this to me, "Kiyoko, you are entering dormitory now. When you carry your chawan (bowl) back to the kitchen, be careful not to break them." He never complained anything to me before. When I bring home a report card,

he said, "Well, your teacher was very generous." However, my father was a person of dignity. You could not violate his feeling.

My mother was also a very gentle and quiet person. When I was attending at Wilmina I stayed at the dormitory. It was the world of women. So there were lots of things happened there. I was not that smart woman. I was studying there with scholarship. So I had to study hard. When I was studying hard, they came to distract me from studying. I was teaching Sunday school, too. I was asked by many churches to teach their Sunday School.

There was a time when I went through a certain struggle. At that time my mother was living in Kobe. (They moved to Kobe by that time, because my father could not continue his ministry because of his illness. They said it could be a cancer.) In any case, I wrote a letter to my mother saying, I wanted to move to Kobe Jogakuin (Kobe Women's College) even if I had to work. I also wrote my problems in the letter.

My mother used to write letters with big letters like that of men. She did not reply for a long time. So I was wondering why. I even thought my letter might have not reached her. Then, she sent me a post card. At that

time letters came to the dormitory master and she would hand them to us in the dining room. She called my name, finally, so I went up to her and received it. I was wondering what was written in it. Well, it said, "Thou shalt love your enemies!" That's all. I just could not say anything. The message was very laud and clear.

My mother used to tell us stories about Tolstoy and other writers as we warm ourselves around hibachi. My mother was an idealist, so in one way it became my handicap. My mother took care of my father after he became ill. She also took care of many other sick people, too. So she was a very busy person. However, she studied very hard all the time. She read all the books my father had. She also knew English, so she could read new things in English, too and helped my father.

Many people came to her and consulted with her with many problems. When she had a few minutes to herself, she took out a book and read it. One day I asked her, "What are you going to do with your learning? besides, you are an old woman now." Then she said this to me, "You see many people have all kinds of pains in their heart. They want to take it out, so I want to study all kinds of things to become a good listener."

It was the time when communism was coming into Japan and some of the young people who came from good families were affected and caused many heart aches. Some people even had nervous breakdown and were staying with my family, because she could handle those people. I thought it was very strange answer. I would understand it if she wanted to know as many things as possible so that she could discuss things with them whatever subject matter they wanted to talk about. But to become a good listener... I was very young and did not understand it at all. However, after 60 years I began to understand it. You must know lots of things before you can hear God's voice.

My mother also said that in order for her to be quiet and let others speak, she had to have broad knowledge. For instance, a stock broker would come to talk with her. However, she can't talk to him about God from the beginning. Then, the conversation would come to an end. So she would talk just a little bit about a stock in order for him to start talking about it. When a college student came to talk with her because he was tormented by different political thoughts and did not know which way to go. My mother was able to listen to him and understand him.

My mother was very well versed in literature. Her father

was a graduate of literature from Waseda University. His name is Kanegaki, Robun. He read all kinds of literature, Russian and others. So she was well educated in that field. Besides, she had to meet with highly educated people as well as wivf of my father's rikisha man or a wife of a grocery store owner who lived with a very difficult father-in-law. She had to learn kinds of things which could not be learned from the wives of rich men, or highly educated people.

She asked me when I was leaving for America, "Please become a kind of person who learn things from the people you come in contact with." My mother was more than my mother. She was my teacher and also my confidant.

Q: Then, what do you remember the most?

A: Well, I was in the dormitory for 4 years, so I remember that very well.

Q: What did you learn there?

A: English, music and other subject matters. This was a mission school, so it was administered and taught by white people. It was built by American fund. In any case there were about 4 to 5 American teachers. Others were those who graduated from Koto Shihan (higher normal school). English translations was taught by a teacher who was a graduate of Aoyama Institute (college).

Q: How about math and other subjects?

A: Yes, I learned them, too, but I've forgotten everything.
I don't know how I had received a diploma.

Q: What kind of enjoyments did you remember?

A: Oh, yes. There were lot of them. Well, I was very young.
I participated in the school drama. The one I remember most would be singing in a big choir. I had a job in the school YWCA. I liked this job, very much. After the morning assembly, we gathered for the worship. I had to take care of all the details of these meetings.

When I was a freshman, I worked with one other persons, however, after that I did all by myself. Mainly I had to take care of the lower class people, moderating meetings, helping to write speeches, and others.

The big one was a weekly gathering where students presented speeches on flower arrangements, choir presentation or dramas and everything that students had prepared. Once a year a school presentation was made by selected individuals. This was the biggest one. These were very enjoyable.

Q: Do you remember anything from Hokkaido?

A: Yes, I do a little.

Q: Do you remember wars? Nishin Senso (Sino-Japan war)?

A: Yes, but not very much. You know the song "Kokowa Okunino nanbyaku ri" (This is hundreds of miles away from home)? We sang this song very often and cried a lot.

Q: Your mother had passes on already?

A: Yes, both of my parents are gone now.

Q: Your mother was a very able person.

A: No, not at all.

Q: You know ministers didn't get payed very much at that time. How were they able to sustain themselves? Especially when your father was sick?

A: Well, he was able to work later on, so...

Q: How many children did they have?

A: 5 of us. But now we have only 3 of us left. I'm in the middle. 2 boys and 3 girls.

Q: What was the reason why you came to the USA?

A: I never thought that I would come to America to make money. I'm a little different in this respect. However, when I was a student, I liked Millet's painting, the Angelicus. I thought marriage in Japan was not quite

right for me. I was associating with teachers who came from America. I also wanted to continue my study even after graduating from Japan. I was not very healthy. So I took a leave of absence one year and stayed behind and continue next year to finish my school. I also taught Japanese to an American who knew a little Japanese. I wrote a letter for him for ordering materials. I also was a teachers assistant. Because of these experiences my thinking became very westernized. You see I was living in Wilmina and my parents were living in Kobe.

I used to come back for the summer vacation. One day when I went back to my home , there was a middle aged woman who was a wife of a large wholesale dry good store owner. However, she had such a mean mother-in-law and was very exhosted. So they decided that she stay with my mother for a while. Her brother was a famous theologian by the name of Kenji Ashida. He wrote many books.

In any case, he was such a fine person. At that time about 40 salesmen used to come to her store and check out textile materials for sale. Salesmen used to carry materials on their back and walk on streets to sell. She was taking care of those 40 salesmen, so she was really exhosted and needed a rest. I didn't know anything

about it. I was such a simple person. I didn't understand all these things at that time. Soon this woman became well and strong and regained her health. So she went home.

This woman said to me later on, "If my son is a little bit older, I would like you to marry him. But he is just a little too young. There is a fine young man I know. I have been looking for a nice girl for him. In some way he is a very hard person, but he is a very good person, too. If you are willing, I would like to make a occasion for you two to meet. I think you two will make a very good couple."

I told her, "I would like to associate with him for 6 months and then I'll make up my mind." It was a modern style. My children say it was a romance. Well, it was not quite like that. But at least it was an American style courtship. We laughed about that. Some times I joke about it by saying, "I failed! I made a big mistake! I should have done better than this."

However, you can't hope to match your dream and reality that you are faced with. So I really didn't expect to make too much money. My dream was to live like the picture of Bansho (The Angelus) to work and able to pray together to god and return thanks at the end of

each day. I thought that this was the most beautiful life that I could hope for.

So when I came here first, I was taken to Imperial Valley. People told us, "You'll die if you go there and farm!" But it didn't bother me a bit. Even if I had to sleep in a tend, I could see the stars and I thought it was very tastful. So you see, if you have that kind of wife, you'll never be successful in your business.

Q: So you did go with him for 6 months.

A: Yes. He did come back and we dated for 6 months. It was just like those of young people.

Q: Then you liked him.

A: There is a little bit of difference between American style courtship and ours. You see American style is that a man and a woman fall in love with one another in a natural way. But we had marriage in mind from the begining, so there was a difference. Even so, it was quite different from Japanese traditional maiiage.

I did associate with him for 6 months. But he said this to my parents, "They say that if you graduate from a women's high school, there is less chance for her to get marry. So if we went out every night without any shaprons and if I decided not to marry her, then your

daughter might be hurt by this." It was such a period. We didn't go to see show or anything like that. We went for a walk in a quiet place. We talked a lot. However, I didn't make an ideal wife. (laugh)

Q: What kind of things did you talk about?

A: We talked about religion, literature and others. He was a very learned man and he had deep understanding in many subject matters. He could talk about art, too.

Q: Did he go to school?

A: He was a son of a kendo master in Awaji whose line goes back 300 years. When the feudal system was broken up by the Meiji Restroration, his father lost his job. His mother was a daughter of the principle retainer of the Awaji Clan.

So his mother never went out of the house without being carried by a palanquin. She was the last of 6 children. She had a waterfall in the yard and drew sparkling water from the mountain. His house was a huge house, with a large and beautiful yard. There was a bolder in it and the water was falling on top of it. And the water was falling on the rock for the past 300 years, so it created a large hole in it.

However, because of the Meiji Restroration, his family

declined. His father was a Kendo master, but he was also a fine Haiku and waka poem composer, and painter. After the restration, he received a severance pay with a lump sum. So he hilt a beautiful house, and frequently he invited friends over for dinner and held Haiku poem meetings.

However, you see, he didn't have a sense of economy so his money ran out rapidly; soon, he had to borrow money, and if you could not return it, they got real mean. One day, his father's house was seized, and they took everything they had except a rice chest. He saw her mother crying over the rice chest.

You see, because of the fall of his family, he could not go to school, so he studied on his own. His oldest son became a Buddhist priest. His best friend was also a Buddhist priest, too. So I really wanted to have my wedding ceremony in that church with the wedding march and all. I insisted on that. We also had a reading of a poem by Madam Aiko Jaku. She was a very famous poet but was confined to a wheelchair. It was kind of strange, but two Buddhist priests with formal attire (kesa) were sitting right in the front pew. Where do you think we went for our honeymoon? A temple in Awaji. That temple is still there. The son who graduated from a college is the successor. This temple belonged to my husband's brother. We stayed there for about two weeks. I liked it.

I like things like that, but I make a very poor business woman and farmer's wife. I have no sense of farming. Even if I'm hoeing, I felt like missing my own time. So I sung hymns and came home. When my husband asked me the condition of plants, I couldn't remember how it was. I was too busy singing hymns. A business man cannot afford to have a wife like me.

Q: Did Mr. Miyake go to school?

A: Yes, he did. He went to a commercial college. His dream was to make lots of money and build an orphanage. He suffered a lot when he was young, so he wants to help those unfortunate children. He used to send all his earnings to his friend who lost his job because he was mistaken as a communist. He did all these things without telling others.

Q: Was he a Christian?

A: No, he was not in the beginning. He used to take his sidekicks and went to church every Sunday to heckle a minister. That was when he was 14 or 15 years old, before he came to the USA. He was really a rascal. He did become a real good Christian, though. However, when he thinks he is right, he could not listen to any other people. He over did it sometimes because of this. He could sacrifice for a cause if he agrees with it. When we got married, he was a Christian, already.

Q: How did he become a Christian?

A: It was like this. When he was in grammar school in Kobe, he had many small followers. When a boy was asked by his mother to go and buy tofu in the evening, he and his sidekicks would not let this boy pass. He was really a bad boy. He was a son of a rich man, but he became a son of a poor man. Once he was treated with respect, because he was a son of such a prominent man, but then later on no one paid any attention to him. So he had lots of rebellious spirit in him.

One day he decided to go to church and interfere with their service. He was such a bad kid. He went there every Sunday! However, the minister never got mad. Meanwhile he began to think, "There is something very respectable about a Christian minister!" Soon he decided to listen to him more. Then, he began to criticize his sermons. After that he began to get affected by the sermons and finally he was baptized by him. So he really took care of this minister. This happened at Hyogo Kyokai. It was a small church. The church we got married was their new building.

At that time he graduated from the commercial school and began to work for an export-import company where his older brother worked. He was a very industrious person. So when you asked me my first impression of him, the first thought came to me was, "He is the most

difficult person in the whole world!" That's all. I said to them, "I cannot keep up with him" On the surface he was a very gentle and quiet person, though.

The reason why I say is this. My house was located by a reservoir. We could see the entire scene when you pushed the curtain to the side. It was a two story house. There I was discussing about haiku poetry with my mother. She liked poetry, too. However, my husband also liked poetry, even though he looked very tough and a kind person who wouldn't even care about poetry or art. But he really liked these things. It was sort of natural for him with these things. So when my mother and I were discussing poetry with him, at our house looking over the reservoir, when this thought occurred to me, that this man is the most difficult person to get along with in the whole world. I felt this as I was serving tea for them. You know most of the time your first impressing of a person is right.

Q: When did he become a Christian?

A: It was when he was about 16 years old. You see that small church embarked on the building project. However, the church could not gather enough money. The minister called for the fund raising many times, but the fund could not be raised. One day a sexton noticed that there was a strange thing going on every night. Even

night about midnight, dogs start barking. It had been so strange. One night this sexton went out to see what was going on with a lantern and looked around. And then he saw a figure of a person over there praying. It was the coldest winter time. He just could not find who that was. Well, we found out later on that it was my husband. He came to the church every night at midnight and prayed for about one hour. Soon the minister found out about a person who came out every night to pray for the new building and told this to the congregation. Then every one stood up and said, "Let us work together and build one." That's how that church was built.

He was very poor, but had a saving of about one hundred dollars for him to come to the USA. He donated all that money to the church annanimously. I said that he was a very difficut person to live with. It's not htat he complains a lot or financially tight, or anything like that at all. It means that he had a vision, so he lived for it. That means that present was not in his calculation. He was really a straight forward person. He could not flatter any one in order to make money or get ahead. He would express his opinion at church even though he might be the only one who felt that way.

At one time, he had insisted one way so strongly that he felt he might be an obstacle for the church, if he attended the church every Sunday. So he considered going to

Cortez for a while. There was such a time for me, you see, I had to understand him and his way of thinking. I had to be able to go alone with him and say, "OK, I'll go along with you even though stones might fall on top of us."

I didn't have any problem with him, at all. I decided to go alone with him long time ago, and I do understand him. Even if we lived in a small shack, I didn't complain. I just thanked God for the gift. It's just that he was such an idealist and some times it was too much for the people to walk alone with him. I used to tell him, "Don't decide everything by yourself. You must be able to listen to others." I could tell him that. Even though he might scold me, I could fight with him and insist on my opinion.

The only thing was education of my children. He was in the pure Japanese style. He wanted to raise kids in that way. However, children nowadays cannot be taught in Japanese style, even if they were Nisei. This was a different point with me. Everybody here knows how hard he was.

Q: Then you got married and came to the USA.

A: No. I didn't pass the eye examination for visa. At that time, my husband had a ^{diary} farm in Imperial Valley. When he came to see me, he must have someone managed the farm. There was a minister by the name of Rev. Sano in Loomis. His father also had a large farm there, too. This man

looked at me and said, "Oh, you can't live in the diary farm. You have to get up 3 am in the morning to work." When I came, I was very light, even pale and was very quiet and looked frail. I must looked very undependable to do farm work.

In any case, he came back here first, then I came with the president of Doshisha University. Of course he had another cabin , but he looked after me.

Q: Did you get to know other people in the ship?

A: Well, I got to know all kinds of people. Sometimes I was so surprised that I said to myself, "I didn't know there was such human beings in Japan." When I was in Japan, my circle of association was very limited. So I didn't know. However, I'm not judging any one.

When I went to Imperial Valley, my husband switched from a diary farm to canteloup. Diary farm job was too hard for us, so we sold it and changed to canteloup. Sometimes we had to go and hire workers. One time my husband asked me if I wanted to go alone. I was really scared. Those men looked very rough and dark. Besides, I had to cook for them and I didn't know American way very well, yet. I had just arrived and I didn't know anything about America.

There was very little water in the valley. There was a huge container and men folks used to put lot of water in it. So I would step up on a ladder and scoup up the upper part of it when the water became clear. Then, I would bring it back and pour into a container of water purifyer. Water goes through the layers of materials and then drip into a pail. I had to cook for 10 people with this water.

We didn't own a house. We had to lease it. It was a clean tent house, you see. It's not that bad. When you think about it it was even poetic.

Q: What kind of people did you see in the ship?

A: Well, I don't know how to say this. They didn't do any bad things either. However, the things they talked about were really differnt. Average families would not even talk about those things.

One day a person who worked for YWCA came over and told me, "Not all Japanese women in America aren't like that, but please work for those women because they need help from people like you.

Q: When was it that you came to the USA?

A: It was around 1920. So there were lots of women coming to the USA as brides. They were picture brides. Most of them

were the third class passengers. There were some in the second class cabins, too.

Q: They are marrying to men whom they had not seen.

A: That's right. There were many tragedies, too. Some pictures were that of 20 years before.

Q: Then, you came to San Francisco.

A: Yes. My husband came to pick me up, of course. At that time there was a bad communicative disease (on board), so they let all the passengers land quickly. There was an interpreter, but because there were so many of them at once that he could not help them much. You see they let us out at once, so he was very busy. If you know how to speak English, even a little it helped a lot.

Q: Did you stay in San Francisco for a while?

A: Yes, I did. We went out for shopping my cloths, because I came in kimono. I went to Koshado, the book store. The owner of the store was on the same ship, so he helped me to send telegram and other things.

Q: What was your first impression of San Francisco?

A: Well, I was not really surprised. I lived in Kobe and Osaka, so I was used to the city life. Of course if you go inside of a house, it might have been different. Also I was not taken to the best part of San Francisco, either.

Instead, I was taken to the Japanese town, Iso, it was very dirty. I was really surprised to find that out. Because houses in Kobe were really beautiful and could not be compared with those in the Japanese town. Beside, there were lots of Jews in the seaside district. They had cosmetic business. So the town of Kobe was a very graceful town. Osaka was a very high class area, too. Even the school was a very nice place.

There was electricity and gas in our house, of course. We used to cook our meals on a gas stove. When I came here, there was no such things. Well, it was OK in the country side. However, I was somewhat disappointed when I went to the Japanese town in San Francisco.

Q: Then from there, you went to Imperial Valley.

A: Yes. Imperial Valley is a very vast area. Once my husband wrote me a letter saying, "There are many educated woman who were disappointed in the life in America, because there was no piano, no decent residence, no this and no that. Besides, I don't have any property except my own self. If you expect more than that, I wouldn't be able to help you at all." I still have that letter somewhere. However, when I read that, I was very impressed. I thought if he could write that much, he must be a very

respectable person. I didn't think average college graduate would be able to reach up to him.

When you talk with him, he could discuss anything in depth. He studied very well, so he knew a great deal of things. I often said to my children, "Papa made a big mistake. He should have studied hard and became a doctor. I still think so. He was rea-ly sharp and was deligent. He would not be surprised by anything, even if rocks and fire rained from the heaven. If he went to a university and met professors, then he could sharpen his knowledge. He needed some challenge. Otherwise, a man would be running ahead of everybody and sometimes he became irrelevant. So finally he amounted to nothing.

If he was a man of average interrigenence and effort, it would be OK. However, he should have been disciplined by people above him in order to realize his potentials. He needed to be more humble and being able to listen to people. I used to argue with him on this point. I used to say, "This is what's lacking in you most. You could have been a greatman, but it's too late." I really felt sorry for him.

There are many of his writings here. When he thought he was right, he expressed his opinion eloquently on a paper

and sent it out. However, I said to him, "You must wrestle with theologians who had studied deep and wide in order to sharpen up your own thinking. You have no such opportunity, so you had created for yourself a small world of your own. This was the most difficult thing to deal with for me.

Q: When you went to Imperial Valley, you had a dairy ranch. How many cows did you have there?

A: It was about 100 cows. However, by the time I came, he had sold them all. After that he grew canteloupes. At that time, you couldn't have land more than 3 years. You see, I've never seen a hoe before. But since I became his wife, I had to obey his will. I had to get up early in the morning. You had to get up real early in the morning if you were growing canteloupes. Otherwise, it will reach over 110 degrees in the afternoon and you couldn't work. People used to die of heat attack. You had to finish working by 10:00am in the morning. So I had to get up very early and cook rice in a large pot. We had many Japanese workers.

Q: I never had to cook meals when I was in Japan, because I lived in a dormitory. So I was scolded many times. But when I was scolded, I felt tremendous vexation. So I wrote, "Kanchi meshi taite Oto o okorasuna" (don't make your husband mad by making bad tasting rice) on a paper and posted it on the kitchen wall and tried very hard to cook a good rice.

They (workers) used to say, "Hey old woman, miso soup is too salty!" Or "Pickel is too souer!" Then I said, "I'm very sorry! I'm very sorry!" That's all I said. One day an old man who used to work for us said, "You are a very admirable young woman." So I said, "No. I don't know anything about cooking. So please teach me." Then he said, "Don't worry about cooking. They don't know what they are talking about. Beside, they shouldn't call you 'old woman' but don't get mad, because it's the way they say it in Hiroshima district."

So I said, "Yes. No matter how they call me, my worthyness as a person will not change." He said, "That's right. That's right." He tried to console me. Even though I said that, when I was scolded about cooking, I was really hurt and vexed. So I decided to be a good cook. One year later we moved to this place (Livingston) because he know that I was not that healthy at that time. Actually we stayed there for two years. During the summer time we had to get out of the valley, otherwise you will become sick or die becuase of heat. So we took a vacation and stayed at his friends house.

One the second year, because people said that I was not very healthy, we brought a land here in Livingston. At that time I was staying with Watanabes in San Francisco. It was a very cool place. It was then that my husband found a land in Livingston.

There was a person by the name of Ohki there. He went to the same church at Imperial Valley. My husband heard about Yamato Colony from him. He brought 20 acres here. In the beginning we lived in a small shack. People used to wonder how we could live in the place like that. Now we have only a garden left from that place. It just had a shape of house, that's all. We lived there for a long time. It must have been around 1922.

Q: What was your impression of Livingston?

A: I thought it was OK, but I didn't have a particular feeling one way or the other.

Q: I would like to go back to the Imperial valley period. What kind of job did you do?

A: Well, it was so hard outside that the most of townmen there cooked. That's about all. That old man used to tell me, "Why did you come to America? You came here to suffer. You made a big mistake of coming to America. So I said, "Not at all. I don't mind doing anything, bathroom cleaning and all. I accept it, as the things which God has given me. So I'll do anything." I talked to him a lot about those things.

Q: Were you lonesome, sometimes?

A: Yes, because I was far away from Japan. However, it's so

and even if you call them as loud as you could, they . . . could not hear you. However, I came here with a dream, a particular life style. So, I wasn't that disturbed. I never thought that i was going to give up everything and go home.

Q: When you came to Livingston, what did you do?

A: We had grapes. However, when just planted grapes and given many children {treasures} we bumped into the Depression. People here went through the same experience. We had 7 children. However, one died of cancer when he was 36 years old. It was the biggest shock of my life. It was after my husband died.

Q: When you began farming here, what kind of hardship did you have to go through?

A: Well, when my husband bought this land, he prayed for a long time. Then he had a dream that night. Two bible was flowting away on a very beautiful stream. He said, "Let us make this as our home. Since you are not very healthy, so this will be a better place to raise our children. You do not have to take children in and out for vacation which is necessary in Imperial Valley. I feel this is better place for us to live." That's how he decided to buy this land. I rea-ly liked the way he decided to buy this land.

I do like this kind of quiet life. However, for 3 years we did not have much income. We poured in money, but we did not have any income from it. We did have some money from the sale of the ranch in Imperial Valley, even though it was not much. He went out to work, too. We also rented a part of the land. Our living condition began to improve little by little. Things were so cheap at that time.

Once I thought to myself, "For the last 10 years I did not buy anything for myself. It wasn't just me, it was the same with all the people around here in Yamato Colony. If you didn't have that much of determination, you couldn't live here nor accomplish anything.

You see, during that 10 years my 7 children were born. So it was very busy and very difficult. However, I never worried about finance. I might have been a little slow about it, but I depended on my husband. There are some women who were very conscious about the family finance, but I was rather relaxed about it, because I knew my husband will handle it one way or the other.

There was some families whose house wives had to worry about their finances. Those families were in deep trouble.

Q: You worked outside, didn't you?

A: Yes, of course. There were some housewives who didn't have to work outside, but I had to. I used to make 32 tons of raisens every year. My boy used to make over 15 tons. So we used to produce over 50 tons of raisens. Even though when my husband became very ill and couldn't work, I did most of this work with a Mexican helper.

Q: You went outside early in the morning to work.

A: Yes. However, I had to take care of my children, so I couldn't go out that early. Besides, I couldn't go out for hoeing holding my baby. My husband went out about 6:00 in the morning. I tried to get up earlier than 6:00 am because I had to cook for him. Then I clean up and get ready for the lunch. Then I would breastfeed my baby and then went out to hoe between the feeding times. I took care of hoeing by myself. I had to do 20 acres here and 40 acres over there.

However, when I was told to do hoeing for the first time, my tears rolled down my cheek, because I had never held a hoe before in my life and didn't know how to use it. However, I couldn't say, "I cannot do it." If I said that then he would say, "You are no good, because you were educated in such a way that no matter what it is, as long as you pray for it it will be done for you." So I couldn't say, "I cannot do it."

Once Okuyes had worker- who was a graduate of Doshisha University. He used to come to our home to talk. One day I heard my husband saying to him, "I haven't made too many mistakes, however, I did make a big mistake in my marriage." He said, "Oh?" My husband said, "They say when you are looking for a spouse, you believe one half of what she tells you. However, I believed only a quarter of what she said. However, it was still no good."

Then I said, "You better not judge a person very quickly. You see my children were still small. When they grow up and become a person like St. Augustin. Then my real value will be recognized. So now, I've got only small infants and don't know anything about them. However, life is just began. Race is on from now on. You must see how effective I could be in raising my children."

The this Doshisha Graduate said, "Wow! You've got a real fine wife!" They all come to my aid and my husband was very angry. It was really fun.

Mr. Seo asked me, "How long have you been married?" I replied, "Well, we have been married a long time." He said, "It's really wonderful that you can still talk to each other like that." I said, "Oh, yes. We talk like that every night." Then our neighbor said, "You have

your lights on every night until early in the morning. What are you doing every night?" My husband said, "Oh, I talk to my wife every night." "What do you talk to her every night?" That's what he said.

We did talk a lot and we did discuss and also argued a lot. For instance, we did talk about government, politics, and others. Once, I just could not come to agreement with my husband. Then I had to go to Home Bible study meeting. When I came back, I found his note saying, "It seems as if you had better argument in our discussion tonight. Good night." And he was sound asleep. In this sense he was really fun, even though he was an Issei, and even though he was a very difficult person at times. Our life together was excellent. We talked each other a lot. He was a very rare person in this respect.

I used to teach our children Japanese every night for about 30 minutes. You see, we had only one room in that small house, so my husband said, "This is the place where kids study, we held speech contest and also the place where we fought." It was really funny.

You see, my husband never praised me. However, when he got sick and could not get up from the bed, I did all the work using one Mexican. I inspected the raisens a day before and set up all the things he must do, so that we can work with the least amount of talking. I did it all by myself and produced 32 tons of raisens. For the

first time my husband said, "Oh!" That's all. It was the first time he said anything which was closest to praise. We were a very different couple, weren't we?

Once I told him, "You know, you are a very difficult person to be with. Its such a shame. You have such a talent, yet you had not had a chance to develop it. I'm not a very gifted person just like you say. Your wife, should have been the wisest woman in the whole world, or the most foolish woman in the whole world. However, I am neither one of those extreams. That's why I've got so much trouble with you." You see, I'm just about in the middle. We are a very interesting couple, aren't we.

Even I laugh at ourselves, sometimes. However, God had taken care of us in many ways. He had provided adequetly. My boy said, "Mama, you are always thankful. Even though we were in the middle of depression, you didn't complain. You always said, "I'm thankful that we are able to come to this far! However, I feel I can't do it any further."

Q: In the meanwhile Pearl Habor was attacked. How did you feel?

A: At that time we were deciding whether or not we should let the maneger of the growers association manege our farms. So we had to go to a meeting every night. Even

though we had a small farm, we were independent because of his independent nature. So we did not join them after all. Before that my husband wanted to sell the farm and to the camp. However, I got mad at him at that time. A owner of a famous floral shop in San Francisco came to buy a piece of land. My husband was interested in selling it. I was very angry. I told him, "When we are free to come back (to California) our children would not have a place to go home. They need a home to go back go. This is the most important thing they need. They don't need a small amount of money. They need home. We owe it to our children that much. However, if you think I'm still wrong, then you go ahead and sell it. But I must say what I believe. I do believe that this is the most important time for my children. They could lean on some extream political view point. They might fail in other way. But what they need most is the place where they can call their home." So we did not sell this land after all. We least it and went to the camp.

At that time, the maneger of the coop came to see my husband every night trying to have him as the maneger of our farm, because we were about the only one who was not signed up for it. However, I said, "If you are an owner of a large piece of land, you might come ahead. But, we have only a very small piece. The expense of

managing the land might be more than the profit we might realize from the farm." So I discouraged it vigorously. Because manager and everybody else were going to be on the payroll.

If you can be satisfied with other people's managing your land, that's OK. But you are such a particular person, so it would not suit your way of doing things. I was very much against the coop manager managing our farm. We knew that our neighbor was not that good farmers, but he would keep the farm for us. They have been our good neighbor. I liked his wife, too. You might not give too much credit for women, but they could be a real force in a family. She is incapable of doing wrong thing. If you still worry about finance, then you should have a math teacher of school manage the finance for you. So that's how we left our farm.

So while we were in the camp, several thousands dollars was sent to us every year. The others could not realize any profit from the other manager. Even though we didn't have a big farm, we did OK.

Q: What did you feel when Pearl Harbor was attacked?

A: It was on our way back from the church. I suppose we heard it in the car, I think. It was really terrible.

Q: Did you think it would be dangerous for Japanese here?

A: No, I didn't think so. I believed in America and she would not do that kind of thing. It was really strange and incomprehensible that America would evacuate Japanese into camps. There were so many wise government officials and politicians in the USA and they would spend enormous amount of money and mass evacuate, transport and detain the defenseless Japanese Americans. They had not committed any crimes, either. I still cannot understand why the government had allowed such a foolish act. I just don't understand why we were evacuated and what motivated them to do so. I don't know why America was so affraid of Japanese.

Q: You went to Maced, right?

A: Yes.

Q: When you entered the Assembly Center, how did you feel?

A: I always believed that it would be a temporary measure. No matter what happened to us, heaven was watching us, so we will resurect some day. That's what I thought, so I was not that disappointed.

Q: How was meal there and other things?

A: Well, we were used to meals which suit our tast. So it was not that satisfactory in the begining. However, I

did not let our children complain about it, because you had to think about others who were on ration. They didn't even have butter. You should not be complaining at the time like that.

Q: When everybody was cramped into a small place like that, people could get into all kinds of trouble, right?

A: Yes, that's true. There must be some, however, we were so busy that I was not conscious of it. I did not pay too much attention. I felt that it was a very good chance for me to study, so I went to English class. I had to start from a.b.c..

Meanwhile, people began to look for jobs. Everybody had a job, except Mrs. Koda whose husband was a famous rice grower, and me. She said, Mrs. Miyake, we better find some jobs. One day I was asked to work in a dress shop. I said I could do it but I couldn't count money. I don't like to count money at all. Besides, I wasn't a good sales person, so I decided not to do it.

One day somebody came to see me. She was a huge white woman. I was really surprised. She was standing at the door and no one could get out. She said, "I'm Miss Brown. I'm a head of welfare Department. I have been looking for an appropriate person to work with me and I finally found you."

I don't know where she heard about me. Besides, I didn't have confidence in my English at all. I wished I could speak it a lot better. I did understand what they said. I also could read and write. However, I was not very good at conversational English. I tried to refuse that job. However, she insisted that I was the right person, and wanted me to think about it for a few days. She said, "This job required strict confidentiality and you would be exposed to many different problems. So I can hire anyone off the street. Please consider this very seriously."

When my husband came home, I told him about it. I even thought that it might be the case of mistaken identity. My husband said, "It's OK. It's not that you must write a research paper." By that time I sent out 3 daughters to the east for schooling. I had 2 sons. However, if they stayed in the camp, they could become lazy, so I sent one out to work for a farmer. It would be a good experience for them if they wanted to become farmers. There was another one who was attending high school. So I decided to work while he was still at school.

This job was the best experience I had in my whole life. I liked it best and I really enjoyed it best in my whole life. I was consulted about all kinds of family and personal problems. There were thousands of problems.

There were problems of babies out of wedlock. I had to go with white person to the office. Some Japanese did not want that problem to become public, so I had to accompany them as a translator. In the beginning, I had a few case of my own. However, soon people began to ask for me. So I began to carry a large number of cases. By the time I left the camp, I had over 70 cases by myself.

Every one was deeply tormented, so they wanted some one to talk heart to heart. They didn't need anything, except some one to talk. There were some who could not come out, so I had to go to them. Sometimes, it was a long distance that I had to walk in a hot sun.

I talked to a woman who became half crazy because of her problem. Not only talking to them, I had to write reports on my cases. It was a big job and I was really ashamed of my English. However, Miss Brown was a very remarkable person. She would correct my English and sent them out. She used to tell me, "You didn't have to worry about it. I don't know a word of Japanese. You know two languages and if you can write this much, you are doing OK. However, if your grammar is wrong, I'll correct it for you."

I used to have 2 dictionaries with me, Japanese-English and English-Japanese. Even then, I wasn't sure whether or not I was wight with my grammer, so I had to ask Nisei who worked in the same office. I was very busy. The receptionist used to tell me, "There are 10 cliants waiting for you, so why don't you tell the one who is talking to you to go home." However, I could not let him go home without finishing the discussion at hand.

I never mentioned 'God' in my discussion. However, my attitude showed. Some said, "I swore to myself that I would never reveal this secret to any one. But I would like to tell you this secret." There was an old woman who said, "Please let me consider you as my daughter, so that I could open my heart." This old woman had suffered strock and could not walk well. But when I went to visit her, she would tried to walk to the covered risking her fall, trying to give me a candy, saying, "You have your children. Please give them to my 'grand son'."

I really appreciated her effort. Someone said, "Don't give her such a cheep thing!" I said, "No, it isn't cheep. It is worthier than a diamond ring. " She was really happy to hear me say this.

When I left the camp everybody came to see me and there

was no place for me to stand. I haven't done too many good things in my life, but this job was a real good experience for me. I really enjoyed helping people. I really wanted to continue this job longer if I had a choice.

Q: Please explain it to me better. What do you do if a baby is born out of wedlock?

A: Well, for instance, 2 young couple got to know each other rather intimate way. They decided to get married. Meanwhile, the girl became pregnant. However, the boy didn't want to keep his commitment and run away. There were several cases like that. One of them gave the baby away for adoption in the camp. There were a couple who really wanted to have a baby in the other camp. They wanted me to take the baby to the other family. Well, I just couldn't do that because I had to get on a train and travel long distance. I did not have a very healthy body at that time. So we asked a white person to do this task.

In another case, I counseled a young woman not to sue the other. When it comes to court, you and the boy, must blame each other and both of you would not profit. So I advised her, "You should raise your baby quietly. You make a mistake once, however, it is not only your fault. The other was the responsibility also. So what you should

do is to promise to yourself that you wouldn't make that kind of mistake again. There is no need for you to keep feeling sorry for yourself. Your future is open!"

In the begining, she didn't even come to eat meals at the dining room. However, I recommended her that she should beging to live her normal life. This is needed for her baby, too. Soon, a young man from Japan proposed to her, and they were married. It really turned out OK.

There were many cases. There were some Issei who saved up little by little and was able to buy a poolhall or other stores and finally were able to take a big breath and said, "Now, I can relax and eat easier!" However, after the Pearl Harbor attack, somebody came in with a gun and forced them to sell their property very cheap. So they lost all their life's savings.

There were those who were so depressed because their land was confiscated. Well, there were many people who suffered a big loss and was very much despondent about it. Those were the majority of cases. There weren't very many husband and wife fight, because they all were feeling oppressions from outside.

Many people were trabled with their sons' college education. They lost husbands and even though they wanted to send their sons to colleges, they did not have enough economic

power. So I tried to open some roads for them.

You see, many people would open their heart to tell me their struggles, secrets and the rest. It was really a worthwhile job for me. There were 4 MSW's in the office. They were all white people. However, they could not speak Japanese, so they were not effective. They might be able to do big jobs, but not the job at the grass root level.

Our bosses were also white people, a man and a woman. They had their own big jobs. There was a man who was a graduate of the university of California. He took care of funeral arrangements.

However, when it came down to dealing with individual problems and pains, which were felt on the most part by women. Those women would not go to men and talk to them about their problems. So everybody brought their problems to me. If some Nisei came to us with some problems, then they were taken care of by the white workers.

I don't know whether its OK to talk about this, however, one day a man came in the office. He seemed to be yelling at us. A young Nisei woman didn't know how to handle this situation, so she came to me, because she didn't understand what he was talking about.

Well, he was a deaf. I didn't know how to talk to him. So, I decided to talk to him through letters. I didn't know how much education he had. The way I should write depended on how much education he had. He looked like a farmer. On the otherhand he looked as if he had quite a bit of education. I couldn't write as if he was an elementary school students. I would be rude on my part. However, if I write with running style, he might not understand it very well. He could speak very well, if he understood your question.

So, for the beginner I wrote, "What is your name?" Then he said, "My name? My name is" "What is your occupation?" He replied, "I used to be a Buddhist priest. I should have stayed as a priest. However, I became greedy and began a business. You can't do anything wrong. I was punished by Heaven. I was attacked by a burgler and became a deaf. So I cannot talk to others except through writing."

Well, it turned out that it was very interesting for me to talk to him. One day he said, "If you want to study Buddhist, come to my house. I have lots of books on Buddhism. I also know how to tell your fortun." It was really funny. There was such a person. However, he had trouble going to work. So I had to find somebody whom he could go to work together.

We also had a lot of work to do when the camp was to close. There were many people who didn't know where to go. They didn't have a place where they could call home. I wanted to go home, too. My husband had already left. My children were studying in the East. I'd never seen the place and I wanted to visit them and see with my own eyes how they were doing. So before I could leave the camp, I had to find places where those people could go. It was a big job. I had to write letters in broken English. I really felt how little English I knew, how small I was.

I wish I knew how to speak and write English fluently. Then I could have done a great job. However, I couldn't possibly do all those jobs which were given to me. I really needed to pray and ask for God's addition where I fell short.

Even though I felt as if I was like a bridge which had not been connected on the other end, God had connected me to the other people who needed my assistance. I really felt my shortcomings then. When I think back now I should have given them cards with Biblical quotations. I really missed the good chance. However, this job was the most meaningful and worthwhile job I ever had in my whole life. I worked from 8:00 am in the morning to 5:00pm in the evening.

There was a rumor that a wife had an affair with a young man or a husband with other woman. However, I never dealt with those cases. I did deal with illegitimate babies of Nisei.

Excuse me. But are you a minister?

Q: Yes, I am. I am a minister at Parkview Presbyterian Church in Sacramento.

A: Oh, is that right. I've met a minister who was there before.

Q: Yes. Rev. Paul Kato. He is from San Mateo. He was

A: I heard that he was raised by Ishimarus and later became a minister. He went to Salt Lake. Oh, then you do this as your work as a minister.

Q: This is a project created by Japanese Presbyterian Conference. I'm doing this for them. We wanted to preserve Issei stories and experiences while they are still healthy. We need to keep it for Sansei and Yonsei. Otherwise there is no record of Issei's life and their hardship.

A: That's right. There is no such record. Besides, it is very difficult to understand Issei's hardship.

Excuse me, but where are you from in Japan?

Q: I came from Kagoshima Ken.

A: Then where did you go to school?

Q: Well, I graduated from a high school in Kagoshima Ken. It's called Konan Koto Gakko. And then I came to America and graduated from a college, and also a seminary.

A: Oh, is that right. What did you study in college?

Q: I studied Cheministry at UCLA and then went to San Francisco Theological Seminary in San Anselmo.

A: Did you go to a Christian church in Japan?

Q: Yes, I did. I was baptized when I was 14 years old.

A: Well, then you are in a very advantegious position, because you can speak both languages. It's almost impossible for a church to higher 2 ministers. Besides, Japanese people are a little different in a way. You You must be a Japanese to understand Japanese deep inside.

Q: That's right. I talk to white counselors and ministers about counseling many times. If they treat Japanese people in the same way with white people, they'd be making a mistake. There are many virtues of Japanese which are considered shortcomings in America. Also Japanese cannot brag about themselves. They are not assertive enough to express their strength and skills. So they are very much handicaped when they go to oral interviews for jobs. Americans are not modest. If you

modest, they might even misunderstand you as your weakness, or incompetence. If you come on too strong, we might have a real doubt about your ability. I need to remind my white colleagues about these differences. So it is very important to understand differences of culture and tradition.

Sometimes people are referred to us by other white counselors or ministers. It is a real important job for me to be able to understand the both worlds.

A: I agree with you. This is becoming more important. I also feel that it is very important for Japanese to keep pride as Japanese. Even though Issei did not speak English very well, they knew they were Japanese and were proud of it.

Q: I feel because they had that pride, they were able to keep on living even in the most adverse circumstances. I feel that Nisei did suffer much because they were born in America, and yet they were Japanese. So they were pinched between two cultures and suffered a lot in terms of their pride. I cannot blame Nisei for that.

A: I agree. It is a very difficult problem. However, Japanese young people who can go into the white society and deal with white folks with dignity are those who have some feeling that they are Japanese. Without having this strong sense of identity, you will be afraid

to go into a wider society. I noticed that there are those Japanese Americans who have tendency of self-abasement. However, those who can go into the white society and can argue with them one to one, are those who have something solid inside. You need to do that, (because of the historical handicap) you might need to be more capable and more self-assuaring than the average white Americans.

Q: I would like to go back for a while. Do you remember the Loyalty Questions? Which was the question of "Which side are you going to be loyal to?"

A: I know they had that in Tule Lake, but I don't remember doing that in my camp.

Q: How about the question of Nisei volunteering for the US Army? Some said that since US Government detained them against their will, they don't have to servie in the Armed Forces.

A: I never heard about these things. I thought Nisei were more than willing to serve ~~on~~ the 442nd Regimental Combat Unit. However, it was really strange with us. There was a family in our camp. They had only one son, so they wanted to spare him from going to the Army. They bought a piece of land somewhere and let him farm there. You see, if you are an only son and farming, it was rather

safe for him. There were several of those people. However, we didn't do anything about these matters. We sent our 2 sons, the first and the second, to work for a farmer by the name of Ushiyama. They did not want to stay in the camp because they would become lazy. We didn't do anything to prevent the Army to draft them. But my boys were not drafted. They were drafted though, after we came back here, after the end of the war.

~~The one who died~~, the Went to Kyoto. He was able to speak Japanese even though it was the Japanese which I taught him. It was not the war time anymore, so he was managing an Army bakery in Kyoto.

Q: How old was your youngest one when you entered the camp?

A: The youngest was about 8th grade, I think. So they all were big and didn't need much care.

Q: I heard that in the camp mothers did not have to cook for their families, and the families did not eat together. So there was very little time for the family to stay together, and lost firm family tie.

A: There were some families like that. However, our family was very close, so we did not have to worry about this. My daughters used to tell me about their romances, even though they did not tell my husband. We talked about

everything. The smallest boy wasn't like that. Miss Brown said to me that I could work during the time when the youngest boy was in school. This was the condition with which I worked. So I didn't have to worry about the family break up. However, we had all kinds of people around us, so we did have some worries. In this way there was some interesting evnets.

One day a member of the police force came to see me. He looked very sturn. I thought my son might have gotten in trouble. I said, "Please come in and sit down. You must have something to talk to me." It looked as if he had a difficut time bringing it out. He said, "Ah... Well..." I said, "You see, we live in this kind of condition and we all are very inadequate. My son is in a stage when he could get into all kinds of trouble."

He wouldn't steel or anything. But when he went around with his friends, they might become less conscious of their own responsibility. They might think, "There goes a cute girl. Let's throw rocks at her!" or something like that. If he does that, she'll go home and tell her mother who did it. Then, she would come to me and say, "Your boy is always picking on my girl!!" I thought this might be the case again. So I said, "I know we are not perfect. So please tell us what happened. I would really

appreciate the chance to be brought to my attention. So please don't worry about it and tell us."

Then he said, "Well, Mrs. Miyake, you never know who is wrong. Besides, when 3 or 3 of these boys get together, you don't know what they might do, throwing rocks or snow balls. If parents pay attention to each one of their doings, there is no end to it."

I know my young boy and he could be a rascal when he went around with other boys. So I told him, "Please tell me whatever you heard about my boy. There is no need for you to hesitate." However, he never got around to tell me what he did. Instead, we talked a lot about other things. We really got along fine, and he didn't go home for long time. We talked a lot about interesting things and it was really fun.

People did get disordered in the camp. You cannot help that. We were in a Christian community, so we did not face it directly, however, there were quite a bit of troubles in elsewhere. The most we heard about were man-woman relationship which were not proper. There was no other things they could do to entertain themselves. Besides they had too much time on their hand. They did complain about food, but they themselves did not have work.

to work. They enjoyed playing shamisen, koto, and sung songs. So it was natural that they found friends to play with. However, those cases were still small in number.

Q: What kind of games did children do to occupy themselves?

A: It depends on the season. You couldn't play baseball when there was snow on the ground. There were smoh wrestlings, too. However, the high school students had the roughest time, I think. They just couldn't stay still, so they got into trouble with each other.

I felt that I shouldn't keep my youngsters, boys as well as girls, in the camp too long. They all wanted to study, so we sent them (3 of them) to Cleaveland through YWCA. They all went to college there.

Q: As a Japanese how do you feel about the fact that you were put in the camp? You didn't feel you might be killed?

A: Right, I wasn't afraid. However, I really felt that Americans were foolish. I don't know how they could do things like that. There was no spies among us. On top of that when they created 442nd Unit, there were hundreds of young Nisei who were willing to sacrifice their lives for America. What would happen if there weren't 442nd Unit? They had Japanese style Yamato Kamashii (the soul of Japan) and they dedicated it for America. It really served America well.

I still wonder about it to this day. What really motivated Americans to do such a foolish thing. It might be that I just don't understand it because of lack of knowledge on my part. There might have been a case like that with other race in the history of America. Americans had to spend so much money to keep Japanese in camps. However, if they were allowed to farm, for instance, they could have contributed so much to American society.

However, there might be God's guidance in it. If America didn't do that, then Nisei might have been still in a small areas of California and did not have chance to stretch themselves. Because of the camp experience, they had a chance to go to the East, and other places.

My girls, for instance, they were able to study in business colleges in the East. My husband felt that it might be more advantageous to have some skill. That's why they went to the business college. My oldest girl became a secretary, the second became an accountant. They were good students. However, companies never had a chance to see Japanese faces before. Even that, they were hired with rather high salaries. Those Japanese who went to the East were cream of crops and no leftovers.

All those who went to the East became successful. The

number may be small, but they were at the leadership level now. Because of this, Japanese became known throughout America. If America didn't do such a foolish thing, Japanese could not have grown this much, even though we might have more rich people in California. So, I still maintain that America did very foolish thing. Those Americans with conscience would think so the same way I do. However, it was a blessing in disguise. But it was very disturbing for Issei. They destroyed everything that Issei built. But their sufferings made Nisei grow. So it wasn't in vain.

As for Americans, what they had done was really poor. Americans lost confidence and trust on the part of minorities. On top of that Americans disgraced themselves. That's how I look at it. Those shiny and dignified politicians of America would go along with this kind of wholesale evacuation of one people. It would be looked upon as the most disgraceful blunder of the action of The American Government to its own people in the history.

We studied for citizenship later on. When we studied this, we used Japanese as our language. Our teacher was Rev. Nakamura. Later on we switched to English, because we ought to know something in English. After all we had been in this country over 50 years. However, I was

very impressed by Issei women. I haven't said this to any one, yet. But they didn't know any English at all. However, they studied English and wrote out how to pronounce them in Japanese phonetics. I helped them out, too. They remembered it real well. I was really surprised. It became a thick notebook. They also studied some points which might be on the test, too. Those examiners would look at you and give you questions. They all remembered well and passed the examination.

There was an Issei woman in Cortez. She was asked, "What are you going to do if we have a war?" Well, this woman had a quick wit. She couldn't speak English very well, but she could understand it, you see. So she said, "This way..." Well, the examiner was puzzled. She said, "You know, eating..." With her acting ability she was able to convey the message that in case of war, she would cook meals for soldiers. The examiner said, "Oh, ya, oh ya, I understand." It was really funny. We all laughed about it.

There was another woman, who passed away recently. When I saw her, she asked me, "Are you studying hard?" I said, "Yes, I am. But I forget very easily." "That's no good," she said, "I went to take a test the other day. Well, I couldn't answer the question. I just could not recall.

In the time like that, you ought to pray, 'Oh God, please help me!' I said that right in front of the examiner."

It's a kind of thing she might do. She had nothing to fear. She'll bring God into everything. She said, "As long as God is with me, I can answer any questions!" She was such a strong person. She prayed out loud in front of the examiner, and somehow she heard the answer clearly. It was really funny. No one can win against a person like that. However, Issei endured many big trials. Nisei are doing very well now. However, it was Issei who built up foundation for them. This is the most important task.

Nisei did suffer with Issei, so they know Issei very well. However, there is one question I have for them. Even though Nisei did have a hard time, they are too easy for Sansei (or too lenient toward Sansei). I wonder about this sometimes.

Q: Do you think a man must go through Hardship?

A: Well, I don't know about that. However, without going through hardship, a man cannot understand much.

Q: My grandmother used to tell me, "A man must experience hardship, even though he might even have to pay for it."

A: Well, that's true. That's how I was taught, too. You know, Japanese old people knew much better than those

of modern philosophers. Their understanding was really deep. I used to fight with my grandmother, but I do understand her now. They did not go to school and study many subjects, but they do know a lot about living. They can estimate the time by the Sun and learn many things by looking at worms. Even the modern medicine must learn something from a herb medicine.

Q: You were in Amachi, weren't you? What else do you remember from Amachi Camp?

A: I was very glad to have a chance to study.

Q: What is your hobby?

A: Well, I'm a person of no talent. I can't do anything. I did learn something about tea ceremony, before I got married. However, I had no chance to practice it. The only thing I can say is reading. I do enjoy reading Old Testament and the history of its time. This is my enjoyment. I do read a lot to enlarge my knowledge. Otherwise I cannot play shamisen or sing songs. I just had no opportunity to learn these things, though I like tea ceremony. I learned it for long time in Japan.

Q: What kind of place was Amachi?

A: Amachi was a desert. However, within a short time it became a city of flowers. I was really impressed by this.

When Japanese went in there, it was a desert. However, within a very short time they planted beautiful flowers between barracks and around their bed rooms and it became a very beautiful place. This really shows something of their heart. There were some exceptional people, of course. My daughter-in-law's mother learned how to sew in the camp and sent all her children through school. She is 75 years old now, but she still sews for actors in Hollywood. Those people who seized the opportunity and learned some skills there were very wise. There was no such opportunity to learn anything up to that time.

There were those who did something out of ordinary, however, those people were very few in number. Those people with loose morals were very few. Most of people there learned many things. I learned English translation there.

Q: I heard that there were lots of snakes in Amachi.

A: Yes, I heard about it. But I never saw them around there, except those which were kept by some Issei. I heard that there were snake hunts before I came. This man must be a professional snake hunter.

Q: Then when did you leave your camp?

A: It was the year after the end of the war. My husband came back here before me.

Q: What kind of job did Mr. Miyake have in the camp?

A: He took care of the tuberculosis patients. He wanted to do things like that. He came back by himself, but no one came to see him. Everybody was afraid. The reason was that the Japanese farms here were managed by the Association. However, each piece of land was taken care of by Mexican people with share arrangement. They made lots of money. So they didn't want Japanese to come back. They were against us coming back. They even threatened us by saying they would shoot us to kill.

Mr. Ando came back here early. Then Mr. Hashimoto also came back here early too. Then when Mr. Kishi came back, some one shot a bullet through the window. When my husband came back, he was one of the earliest, no one picked him up and gave him a ride from the depot. He didn't know what to do. Then a white man who used to do hoeing for us and his wife came by and gave him a ride. His name was Joe. He was a very wise man. He brought his wife with him. People would not do anything if his wife was with them.

Joe and his wife were real good Christians. By the time my husband arrived, they moved to their own tent and vacated our house for him to move in. They used to live in a tent near by before we left for the camp. We had no trouble with them at all.

We didn't have any valuable things in our house, so we weren't worried about losing any of them. Our house was a real small shack, too. There were some people who lost their tools and equipments. However, we rent it to our neighbor, so we had no such troubles.

Those people who let the association take care of the farm lost most of their equipments. They didn't know where they went. You see, all the tools and equipments were passed around the farms under the management of the Association and finally they all disappeared. I was really glad that we didn't go with the Association. They didn't even have income from the land, either. The only things they did was to pay tax and mortgage, that's all. Those who made money was the share croppers and also the head of the Association. They moved a huge sum of money, too.

We didn't have much land here, however, because we leased it to our good neighbor, they paid us real well. We received about \$5,000 a year. We only had 20 acres. Others' had hundreds of acres, too, but they could not realize any profit. I think I had a good idea at that time. I was the one who was against having it managed by the Association. Our neighbor sold their land and went back to Oklahoma. They were Assembly of God people, but they were very honest people, too. They were very kind.

Q: How was your church life in the camp?

A: It was very good. I attended service every Sunday. I sung in a choir, too. It was better I had my thought operation. It was very enjoyable.

Q: When you came back, did you face any discriminations, or had any bad experiences?

A: No, not at all. They all accepted us well.

Q: Did you have many acquaintances with white folks?

A: Yes, I did. Even now, I do go to the English services. I also go to the Issei services, too. My daughter-in-law takes me to the church. There are my friends who are from before the war and after the war. I have many white friends so I feel I don't have to feel lonesome. When I visit my daughter, their friends are all white people. So I have to talk to them in English. I do talk to my daughter in Japanese, though.

My daughter in San Fernando Valley goes to a large Baptist church there. They said that there are about 5,000 people attending worship service every Sunday. It is really huge. The members are all white people. When I attended the Bible class, they were studying Genesis. Their classes are divided by the age, such as 30 to 35, 36 to 40 and so forth. There were about 30 people in each class. There were many of these classes, too. It was a really large church. I was really impressed by

orderliness of the members. However, the only thing was that you couldn't get to know ministers intimately. I didn't like that very well. However, it's good for young people. It really had very good music program. The conductor was a college professor. I'm not sure whether I would chose this church as my own.

I still like a small country church where you have enough contact with my own minister. I really think this is important. However, in order to conduct mass evengelism it's good to have such a large church, I suppose. They had 5 or 6 minister, there. They also had a earphones for those who couldn't hear well. But it was not very comfortable for people like me. I just got lost among the sea of people there and I didn't know which way I was supposed to go.

My son-in-law is a nephew of Rev. Izumi. He is very enthusiastic about going church lately. One handicap Issei here have is that they cannot communicate with young Nisei people. Their interest is different and they live in a different worlds. However, I feel I have lots of things to talk about with them. When I go over there, he would come out and talk to me about their Bible study. He would write words on a black board and ask me how to say it in Japanese. So we have lots of things to talk about. This is a real joy for me. Even though I cannot play instrument or dance, I have other kinds of enjoyment.

When a real good dancers or singers come by, people ask me to go alone, so I do. I like to see them, too.

Q: After the war, did people here rebuilt this Japanese Church?

A: Yes. Rev. Harutani came back and open the church.

Q: Did everyone came back to listen and support the church?

A: Well, I think so. I don't remember very well.

Q: You said your ranch was well cared for.

A: Yes, even though weed were growing all over the place, they must have a lot of yield. They sent us lots of money. We didn't have very large acreage, before the war, but my husband enlarged it after the war. Before the war it was enough to raise our children and send them through school. Even though there were weeds a-l over, there was nothing missing from our ranch.

You said Mr. Miyake was very ill. When did that happen?

A: It was when my son was in high school. It was before the war. It was when my children were still young and we were still using horses to till the ground. He had apendix and it became peritonitis. We wanted Dr. Hashiro to operate on him. However, he was also diabetic. It was very bad. So they said he might not come through. However, he lived long time after that.

When he had peritonitis, he went to a hospital in Merced for 2 to 3 weeks. After that I had my 2 young sons help me and worked on the field. They were a quite bit of help.

My husband died in 1954, 20 years ago. It was after 8 years since we came back here. He died of diabetic condition. Towards the end he lost eyesight on one side, too. Even though he was diabetic, he worked twice as hard as the others.

My second son was helping my husband, though he passed away later on. My husband could not work for about 2 months, before he died. Up to that time he did something he could. It was the time when we were drying rasens. It was at that time that I did everything with a help of a mexican man.

My two sons took over my husband's ranch. However, the second son died after he got married. It's this boy (showing his picture). He died 4 years after he got married. His son was about 3 years old, then. His son learned music in Fresno University. He is now a music teacher in a high school. His band was chosen out of many high school contestants, so they were able to make a tour of Europ 3 years ago.

His wife is a wonderful person. She was born in America. Her mother was my classmate at the same Mission School.

Her father came here when he was about 16 years old. He studied very hard and became an engineer. He worked for a company in Chicago. It was about 60 years ago, you see. Then he went to Japan. Her mother also went to Joshigakuin (Women's College) and studied English. She was teaching English at my mission school. She also attended University of Chicago for a while. However, a baby was born, so she had to quit going school. The girl who was born there is my daughter-in-law. Her father should stayed in America. However, her mother became so home sick, because she could not meet any Japanese. Besides, her mother became very sii , so she went back.

Her father went around Europ to inspect some installation. After he went back to Japan, he worked for a foreign company. So she went to Japan and graduated from Rikyo University and came to America. She went to the City College in San Francisco, too. So she can speak both languages and there is no difficulty with them at all. She really had a rough time. In the begining she was a daughter of a very fine man. HOwever, her mother died during the war. Before that her father worked for a German company before the war. However, he died of malaria over night.

During the war time she could not teach English. But, she worked for Japanese military. She was to read all the letters coming from abroad which were in English.

Q: What would you like to teach Sansei about life in general?

A: I always say to my grandchildren that sincerity, knowledge, and health, these three things are the most important things in life. These three things have to go equally. If one is missing, then it wouldn't do it. Though you can do whatever you want to do in life, you know. Once there was a time when no young people came to this church. There are some now. In any case, it was only my grandson who was worshiping with us grandparents. Finally he began to complain, even though he never said this before.

When my son died, my daughter-in-law couldn't drive. So she had to learn quickly and continue to teach Sunday School, so that's why my grandson had to go with her. I am very grateful for this. I know that he was not against religion, but he didn't like to go to church. So one day I told him in the car, "Even though you might be very successful person, if you have no soul, then you will be nobody. If you have a soul which is the only disciplined by faith, then this will become your foundation. You

might not understand it now, but life is not that easy. You will understand it later on. You must learn how to pray to God." This is what I told him. I don't like to say small things all the time. However, he listen to me very well.

Q: What kind of person do you wish Sansei to become?

A: It's hard to say in a short time. However, when we say "I'm a Japanese," I know some good things that Japanese have. That's why we begin to have pride. However, they don't know anything about Japan. So it is very difficult to have pride as Japanese. I would like them to become a kind of persons who will be able to realize their potentials which are really God's gift. And not shrink from opportunities. If you have 5 talent, that's OK. You still need to keep growing. So my grand son never complained about home work. I never had to say 'study hard!' He really likes music. Because he doesn't have a father, his thinking is a bit different from others, even though he might not look like it. Most of the kids would think, "Papa would do something for me." However, he doesn't have that kind of person.

We have not sold this house. One reason is because we want him to have his own home, even though the rest of the farm was sold.

He used to go to canary and work there during his vacation time. They said that he worked three times as much as the other. He is fast and does good job. His boss wanted him to come back, but he had to look for a better job this year.

He was very good in music. Once he wanted to get a scholarship in music. However, I told him, "The world of music is not like what you think. It really is a jungle and you need to bribe people in responsible position. It is a very difficult world. However, if you are going to enjoy music instead of playing on a stage, then it's OK." I told him that I couldn't agree with him going into professional music field.

I said that because he asked me my opinion. But he had to decide this on his own. Just because others had disagreed with him, it shouldn't be the determining factor. This happened when he was a freshman. When he was in senior, he got a scholarship in Music and went to California State University at Fresno. He decided this on his own. He became a conductor there later on. He did everything on his own. When he was 2 years old his father died, so from that time on he had to do everything on his own.

When my son was very sick, I thought that he should do something which did not require too much physical strenth. He really liked violin. He wanted to join a symphony very much. So my grandson inherited his fathers soul of music.

My grand son is not a geneous. However, even for those people talent is only 1% and effort is 99%. So I tell him not to forget this. You see, even though he didn't have a father, he had a real good music teacher. So he wanted to become a good teacher, too. I think it will help his church, too, if he knew music very well. His girl friend comes from a fine Christian home and every one is a good musician. I don't know what will happen between them in future, but this is the way it is with them, now.

This painting here is done by the brother of my daughter-in-law. He is an architect. He came here earlier than her and went to Cal. Berkeley and became an architect. He paint right infront of you. He think these things are very easy. When I saw this painting, I really liked it. This is done by my son-in-law. He is a real painter. He graduated from Chicago University. He is the one who goes to the Baptist Church. He became very enthusias-
tic about religion lately.

When they go engaged, they were singing in a Choir. He said, "Mam, we were just enjoying ourselves at that time. However, we feel we need to come closer to God." So he read the Bible many time. Well, I haven't done that yet. This is the painter. When one of his coworkers retire, he gives him his paintings.

Q: Well, thank you very much. I took lots of your time today.